ΠΑΝΟΛΒΙΟΝ,

OR,

THE BLESSEDNES

OF

THE SAINTS.

By *A. S.* Preacher of the Word.

LONDON,
Printed for VVILLIAM SHEARES.
1634.

STC. 21480

To the Reader.

CHriſtian Reader, *When the Grandees of* Iſrael, *in the Wilderneſſe, offered* Iewells of Gold, and Silver, and precious Stones, *the meane ones brought alſo, what they were able, even* a little Goates Haire, to the Worke of the Lords Tabernacle, *and their Offering was acceptable: And in the Goſpel,* [b] *when many rich men caſt much into the Treaſury, the poore Widdow threw in two Mites, which make a Farthing, and Chriſt Ieſus commended her. So, if I alſo bring my poore Offering, thinke it not ſtrange; For God, who knowes the Heart, accepteth the Affect for the Effect, and the Will for the Deed.*

Ex. 35. 23.

Mark. 12. 43.

Yours in Chriſt,

A. S.

THE BLESSEDNESSE OF THE SAINTS.

GOd Almighty hath imprinted a principle of glory into the hearts of the sonnes of *Adam*: *Alexander* the Great esteem'd it a great glory to be called the Son of *Iupiter*: but the glory of the Saints is greater, for [a] they are the sons of *Iehovah*, [b] *which are borne not of blond, nor of the will of the flesh, nor of the will of man, but of God.* Their birth is Royall, the Church is the Kings daughter, *Psalm.* 45. 13. So are their mindes Masculine, their resolves Heroicall. They follow their heavenly Father; he is most in their mindes to know him, most in their hearts to love him, most in their mouthes to prayse him, and most in their hands to imitate him. They ayme at the highest, these are their Metaphysickes; [c] and now Lord, what wait we for? *Our hope is in thee:* [d] *One thing have we desired of the Lord, that will we seeke after, that we may dwell in the house of the Lord all the dayes of our life, to behold the beautie of the Lord, and to enquire in his Temple.* This is [e] *Maries one thing*, better than *Marthaes many things*; for it includeth all things, sufficient for furniture, for supply. [f] As *Elkanah* said to *Hannah*, *Am not I better to thee than ten Sonnes?* So saith the Spirit of Comfort to the distressed Spirit, Am not I better to thee than ten Worlds? This supplyed *Iob's* wants, and gave

The Saints Birth.

a 1 Iohn 3. 1.
b Iohn 1. 13.

Their desire.

c Psal. 39 7.
d Psal. 27. 4.
e Luk. 10 42.
f 1 Sam. 1. 8.

him ſuch content, that when he had loſt all, he gave glo-
g Iob 1. 21. ry to God; g *Naked came I out of my mothers wombe, and naked I ſhall returne thither: the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.* This is S^t. *Auguſtines* originall good, *Bonum à quo, et per quod omnia bona.* When the glory of God is the ultimate end of
h Rom. 8. 28. our affections, and the ayming point of our actions, h then
i Pſal. 25. 10. *all things worke together for our good.* Then i *all the wayes of God are mercie and truth,* and in all the mercies of
k 1 Pet. 1. 8. God doe we rejoyce k *with joy unſpeakeable,* and full of glory.

Their Ioy. This Joy (ſaith S^t. *Bernard*) is *Oſculum Chriſti, melius impreſſum quàm expreſſum.* The world enjoyeth no ſuch Joy, their mirth is but madneſſe, their laughter ſuperficiall, and *the end of that mirth is heavineſſe, Proverb.* 14. 13. *Prometheus* his Eagle gripes the heart, and the ſecret vul-
l Pro. 15. 13. ture of a wounded Conſcience l *breaketh the ſpirit.* It is a depending, beholden Joy, begg'd of the world, like windmills, that cannot grinde, unleſſe the winde blow: So cannot *Saul* be merry without Muſicke, nor *Ahab* without *Nabaths* vineyard: but the children of God are of a better temper, a more Noble ſtraine. Although the *Fig-tree ſhall not bloſſome, neither ſhall fruit be in the vines; the Labour of the Olive ſhall faile, and the Fields ſhall yield no meat, the Flockes ſhall be cut off from the fold, and there ſhall be no herds in the ſtalls:* yet *we will rejoyce in the Lord, and Ioy in the God of our ſalvation, Hab.* 3. 17, 18. Though *Plato* baniſh all Minſtrells from the Common-wealth, yet
m Act. 16. 25. the Servants of God can be cheerefull. m *Paul* and *Silas* at midnight, faſt in the Stockes, *ſing prayſes unto God:* ſo did the noble Army of Martyrs in thoſe *Marrian* dayes; and now *Phalaris* Bull cannot dampe the heart of Gods Redeemed: but as noble *Nehemiah* the *Tirſhatha* anſwered
n Nehe. 6. 11 *Shemaiah,* n *Should ſuch a man as I flee?* So ſay the Martiall Champions of the Lord of Hoaſts. Shall the world diſmay us? Nay, but let us rejoyce; for God is our Father, Chriſt our Brother, the Spirit our Comforter, the Angels

our

our Servants, and after a periodicall moment, heaven our eternall inheritance.

Their meditation.

These sweetest thoughts elevate our immortall immateriall soules above the sphere of changeable mortalitie, all Sublunarie Prerogatives, and Smoakie pleasures. Mammonists, and Mucke-wormes love to live in the theevish cave of *Cacus*, or the infernall den of *Cerberus*; but [o] *the Arke of* Noah *rested upon the mountaines of* Ararat, and the Temple of God was built upon the Hill of *Zion*. [p] *We are risen with Christ, and we seeke those things which are above, where Christ sitteth on the right hand of God.* [q] *Our conversation is in heaven, from whence also we looke for the Saviour, the Lord Iesus Christ.*

[o] Gen. 8. 4.

[p] Col. 3. 1.

[q] Phil. 3. 20.

The ground of all their Blessednesse, the love of God.

The ground of the Saints expectation, and matter of their meditation is the eternall love of God, stronger than the mountaines of Brasse, more constant than the vicissitude of day and night, and interchangable course of Summer and Winter, sweeter than the deerest love of a tender hearted mother to her sweetest Babe; than that of *Arsinoe* to her sonnes, or the Pelicane to the young. The Lord loved his Elect from everlasting, and preferred them to the Apostate Angels: they fell, and *Adam* with all his posteritie after them. God called them not, but *Adam* he did, [r] *Adam where art thou?* [s] *And when the fulnesse of time was come, God sent forth his Sonne made of a Woman, made under the Law, to Redeeme them that were under the Law.* Ἀπλῶς δὲ, &c. Saith the Greeke Scholiast, like *Ezekiels* stray sheepe, we went astray from him, seeking death in the errours of our lives: But Christ Iesus ran a painefull and a bloudy way after us, through the bloud of *Gethsemane*, the bloud of *Gabbatha*, and the bloud of *Golgotha*; and so he overtooke us, and brought his poore lost sheepe of the house of *Israel* home againe to his sheepe-fold of mercie. By the merits of his bloud are we justified, by the power of his Spirit are we sanctified, and [t] *now we live, yet not we, but Christ liveth in us.* Unto this life of Blessednesse Christ hath called and called all his Saints, onely

[r] Gen. 3. 9.

[s] Gal. 4. 4.

[t] Gal. 2. 20.

onely his Sonnes. [u] *Many Widdowes were in* Iſrael *in the dayes of* Elias, *when great famine was thorowout all the Land, but unto none of them was* Elias *ſent, ſave unto a poore Widdow of* Sarepta, *a Citie of* Sidon. And many Leapers were in *Iſrael* in the time of *Elizeus* the Prophet, but none of them was cleanſed, ſave *Naaman* the *Syrian*. Though all the earth were barren, yet [x] *God will fence, and plant his Vineyard.* [y] God was gracious unto *Noah*, when he drowned the Primitive World, and [z] unto *Lot*, when he burnt *Sodome* and *Gomorrah*.

u Luk. 4. 25, 26, 27.

x Iſa. 5. 2.

y Gen. 6. 8.

z Cap. 19. 16.

Their life.

In this love of God is the life of the Godly, the life of God, the life of Grace, the life of Bliſſe. Bleſſed are the Servants of God in their life, and bleſſed in their death. *Pretious in the ſight of the Lord is the death of his Saints, Pſal.* 116. 15. Their life is bleſſed, אשרי with a plurality of Beatitudes, of Peace, Power, Practice, Patience, Plenty, and Perſeverance.

Their Peace.

Their Peace is precious; *ſpecioſum nomen Pacis*, ſaith *Hilarie*, beautifull is the name of Peace. There be foure ſpecies of Peace, Externall, Internall, Supernall, Eternall, the Peace of Aſſociation, Conſolation, Reconciliation, and Glorification.

God bleſſeth his Saints with the civill Peace of Aſſociation: *When a mans wayes pleaſe the Lord, he maketh even his enemies to be at Peace with him, Prov.* 16. 7. [a] *Laban* meant no Peace, when *he purſued after* Jaacob *ſeven dayes journey, from* Padan Aram *even to Mount* Gilead: but [b] the God of Peace both meant, and made the *Syrian* to be at Peace with his Saint. [c] *Eſau* intended no Peace, when he came a hunting pace with foure hundred men againſt his brother: but Chriſt [d] the Prince of Peace was the Peacemaker, and ſo the *Edomite* was quiet.

a Gen 31. 23.

b 2 Cor. 13. 11.

c Gen. 32. 6.

d Iſa. 9. 6.

The Impulſive cauſe of this civill peace of Aſſociation is that celeſtiall Peace of Reconciliation, when [e] *we are reconciled to God through the blood of Ieſus Chriſt; for he hath made him to be ſinne for us, who knew no ſinne, that we might be made the righteouſneſſe of God in him.* Our ſinnes are fully purged

e 2 Cor. 5. 20, 21.

purged, and freely remitted by that onely one propitiatorie Sacrifice, which onely by it ſelfe is acceptable unto the Father. This Righteouſneſſe is our elder Brothers rayment, where-with the Sonnes of God are cloathed, and when their heavenly Father lookes upon them, [f] *He beholdeth not Iniquity in Iacob, neither ſeeth he perverſneſſe in Iſraell.* f Num. 23.21

From this Supernall, flowes that Internall peace of God, which paſſeth all naturall underſtanding, *Phil.* 4. 7. Then are we at peace with our ſelves, our ſoules, when we are at peace with God, and not till then, for the Conſcience of man is Gods royall Vicegerent, very faithfull unto it's Soueraigne. The Almighty ſaith, Goe, and Conſcience goeth; Come, and it commeth; Purſue, and it purſueth; Accuſe, and it accuſeth; Juſtifie, and it juſtifieth. As *Ruth* ſaid to *Naomi*, [g] *Whither thou goeſt, I will goe, and where thou lodgeſt, I will lodge:* ſo ſaith Conſcience to the ſinner. *Nec fugere, nec fugare poteris*, ſaith the learned *Lipſius*. As the wounded Deere runneth from thicket to thicket, changing the place, but not the paine; ſo doth the ſinner, *Calum non animum mutat, &c.* Conſcience will grant him no peace, till God be pacified; and then Conſcience pacifieth, refreſheth, and comforteth the whole man. g Ruth 1.16.

This is a ſtrong Peace, neither Angels, nor Principalities, nor Powers, nor Height, nor Depth, nor Life, nor Death can take this Peace of God from us. For pacification, is a judiciall act, and all the practike Arguments, and judicial acts of Conſcience are pregnant, and powerfull. Conſcience in this comfortable condition is like the Sea in an Halcyonian calme; no boyſterous blaſtes of *Boreas* troubles that tranquilitie: or like a paire of ſcales in *Æquilibrio*, in a conſtant counterpoiſe, where neither mounts up to the beame of proſperitie, nor falls downe to the bottome of adverſitie, but in all accidents, exigents, and changes, the minde enjoyes it ſelfe, which is heaven upon earth, [h] *A cluſter of Grapes from the brooke of Eſhcol*, the firſt fruits of that heavenly *Canaan*, which is above, which is h Num. 13.24.

him ſuch content, that when he had loſt all, he gave glo-
g Iob 1. 21. ry to God; g *Naked came I out of my mothers wombe, and naked I ſhall returne thither: the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.* This is S^t. *Auguſtines* originall good, *Bonum à quo, et per quod omnia bona.* When the glory of God is the ultimate end of
h Rom. 8. 28. our affections, and the ayming point of our actions, h then
i Pſal. 25. 10. i *all things worke together for our good.* Then i *all the wayes of God are mercie and truth,* and in all the mercies of
k 1 Pet. 1. 8. God doe we rejoyce k *with joy unſpeakeable,* and full of glory.

Their Ioy. This Joy (ſaith S^t. *Bernard*) is *Oſculum Chriſti, melius impreſſum quàm expreſſum.* The world enjoyeth no ſuch Joy, their mirth is but madneſſe, their laughter ſuperficiall, and *the end of that mirth is heavineſſe, Proverb.* 14. 13. *Prometheus* his Eagle gripes the heart, and the ſecret vul-
l Pro. 15. 13. ture of a wounded Conſcience l *breaketh the ſpirit.* It is a depending, beholden Joy, begg'd of the world, like windmills, that cannot grinde, unleſſe the winde blow: So cannot *Saul* be merry without Muſicke, nor *Ahab* without *Nabaths* vineyard: but the children of God are of a better temper, a more Noble ſtraine. Although the *Fig-tree ſhall not bloſſome, neither ſhall fruit be in the vines; the Labour of the Olive ſhall faile, and the Fields ſhall yield no meat, the Flockes ſhall be cut off from the fold, and there ſhall be no herds in the ſtalls:* yet *we will rejoyce in the Lord, and Joy in the God of our ſalvation, Hab.* 3. 17, 18. Though *Plato* baniſh all Minſtrells from the Common-wealth, yet
m Act. 16. 25. the Servants of God can be cheerefull. m *Paul* and *Silas* at midnight, faſt in the Stockes, *ſing prayſes unto God:* ſo did the noble Army of Martyrs in thoſe *Marrian* dayes; and now *Phalaris* Bull cannot dampe the heart of Gods Redeemed: but as noble *Nehemiah* the *Tirſhatha* anſwered
n Nehe. 6. 11 *Shemaiah,* n *Should ſuch a man as I flee?* So ſay the Martiall Champions of the Lord of Hoaſts. Shall the world diſmay us? Nay, but let us rejoyce; for God is our Father, Chriſt our Brother, the Spirit our Comforter, the Angels

our

our Servants, and after a periodicall moment, heaven our eternall inheritance.

Theſe ſweeteſt thoughts elevate our immortall immateriall ſoules above the ſphere of changeable mortalitie, all Sublunarie Prerogatives, and Smoakie pleaſures. Mammoniſts, and Mucke-wormes love to live in the theeviſh cave of *Cacus*, or the infernall den of *Cerberus*; but [o] *the Arke of* Noah *reſted upon the mountaines of* Ararat, and the Temple of God was built upon the Hill of *Zion*. [p] *We are riſen with Chriſt, and we ſeeke thoſe things which are above, where Chriſt ſitteth on the right hand of God.* [q] *Our converſation is in heaven, from whence alſo we looke for the Saviour, the Lord Ieſus Chriſt.* Their meditation.

o Gen. 8. 4.

p Col. 3. 1.

q Phil. 3. 20.

The ground of the Saints expectation, and matter of their meditation is the eternall love of God, ſtronger than the mountaines of Braſſe, more conſtant than the viciſſitude of day and night, and interchangable courſe of Summer and Winter, ſweeter than the deareſt love of a tender hearted mother to her ſweeteſt Babe; than that of *Arſinoe* to her ſonnes, or the Pelicane to the young. The Lord loved his Elect from everlaſting, and preferred them to the Apoſtate Angels: they fell, and *Adam* with all his poſteritie after them. God called them not, but *Adam* he did, [r] *Adam where art thou?* [ſ] *And when the fulneſſe of time was come, God ſent forth his Sonne made of a Woman, made under the Law, to Redeeme them that were under the Law.* Δηλοῖ δὲ, &c. Saith the Greeke Scholiaſt, like *Ezekiels* ſtray ſheepe, we went aſtray from him, ſeeking death in the errours of our lives: But Chriſt Ieſus ran a painefull and a bloudy way after us, through the bloud of *Gethſemane*, the bloud of *Gabbatha*, and the bloud of *Golgotha*; and ſo he overtooke us, and brought his poore loſt ſheepe of the houſe of *Iſrael* home againe to his ſheepe-fold of mercie. By the merits of his bloud are we juſtified, by the power of his Spirit are we ſanctified, and [t] *now we live, yet not we, but Chriſt liveth in us.* Unto this life of Bleſſedneſſe Chriſt hath called and called all his Saints, onely The ground of all their Bleſſedneſſe, the love of God.

r Gen. 3. 9.

ſ Gal. 4. 4.

t Gal. 2. 20.

u Luk.4.25, 26, 27. onely his Sonnes. u *Many Widdowes were in* Iſrael *in the dayes of* Elias, *when great famine was thorowout all the Land, but unto none of them was* Elias *ſent, ſave unto a poore Widdow of* Sarepta, *a Citie of* Sidon. And many Leapers were in *Iſrael* in the time of *Elizeus* the Prophet, but none of them was cleanſed, ſave *Naaman* the *Syrian*. Though all

x Iſa. 5.2. the earth were barren, yet x *God will fence, and plant his*

y Gen. 6.8. *Vineyard*. y God was gracious unto *Noah*, when he drow-

z Cap. 19.16. ned the Primitive World, and z unto *Lot*, when he burnt *Sodome* and *Gomorrah*.

Their life. In this love of God is the life of the Godly, the life of God, the life of Grace, the life of Bliſſe. Bleſſed are the Servants of God in their life, and bleſſed in their death. *Pretious in the ſight of the Lord is the death of his Saints, Pſal.* 116.15. Their life is bleſſed, אשרי with a plu-ralitie of Beatitudes, of Peace, Power, Practice, Patience, Plenty, and Perſeverance.

Their Peace. Their Peace is precious; *ſpecioſum nomen Pacis*, ſaith *Hilarie*, beautifull is the name of Peace. There be foure ſpecies of Peace, Externall, Internall, Supernall, Eternall, the Peace of Aſſociation, Conſolation, Reconciliation, and Glorification.

God bleſſeth his Saints with the civill Peace of Aſſociation: *When a mans wayes pleaſe the Lord, he maketh even*

a Gen 31.23. *his enemies to be at Peace with him, Prov.* 16.7. a *Laban* meant no Peace, when *he purſued after* Jacob *ſeven dayes journey, from* Padan Aram *even to Mount* Gilead: but

b 2 Cor.13.11. b the God of Peace both meant, and made the *Syrian* to be

c Gen. 32.6. at Peace with his Saint. c *Eſau* intended no Peace, when he came a hunting pice with foure hundred men againſt his

d Iſa. 9.6. brother: but Chriſt d the Prince of Peace was the Peace-maker, and ſo the *Edomite* was quiet.

The Impulſive cauſe of this civill peace of Aſſociation is

2 Cor.5.20, that celeſtiall Peace of Reconciliation, when c *we are re-conciled to God through the blood of Ieſus Chriſt; for he hath made him to be ſinne for us, who knew no ſinne, that we might be made the righteouſneſſe of God in him.* Our ſinnes are fully

purged

purged, and freely remitted by that onely one propitiatorie Sacrifice, which onely by it ſelfe is acceptable unto the Father. This Righteouſneſſe is our elder Brothers rayment, where-with the Sonnes of God are cloathed, and when their heavenly Father lookes upon them, f *He beholdeth not Iniquity in Iacob, neither ſeeth he perverſneſſe in Iſraell.* f Num. 23.21

From this Supernall, flowes that Internall peace of God, which paſſeth all naturall underſtanding, *Phil.* 4. 7. Then are we at peace with our ſelves, our ſoules, when we are at peace with God, and not till then, for the Conſcience of man is Gods royall Vicegerent, very faithfull unto it's Soueraigne. The Almighty ſaith, Goe, and Conſcience goeth; Come, and it commeth; Purſue, and it purſueth; Accuſe, and it accuſeth; Juſtifie, and it juſtifieth. As *Ruth* ſaid to *Naomi*, g *Whither thou goeſt, I will goe, and where thou lodgeſt, I will lodge:* ſo ſaith Conſcience to the ſinner. *Nec fugere, nec fugare poteris*, ſaith the learned *Lipſius*. As the wounded Deere runneth from thicket to thicket, changing the place, but not the paine; ſo doth the ſinner, *Cælum non animum mutat, &c.* Conſcience will grant him no peace, till God be pacified; and then Conſcience pacifieth, refreſheth, and comforteth the whole man. g Ruth 1.16.

This is a ſtrong Peace, neither Angels, nor Principalities, nor Powers, nor Height, nor Depth, nor Life, nor Death can take this Peace of God from us. For pacification, is a judiciall act, and all the practike Arguments, and judicial acts of Conſcience are pregnant, and powerfull. Conſcience in this comfortable condition is like the Sea in an Halcyonian calme; no boyſterous blaſtes of *Boreas* troubles that tranquilitie: or like a paire of ſcales in *Æquilibrio*, in a conſtant counterpoiſe, where neither mounts up to the beame of proſperitie, nor falls downe to the bottome of adverſitie, but in all accidents, exigents, and changes, the minde enjoyes it ſelfe, which is heaven upon earth, h *A cluſter of Grapes from the brooke of Eſhcol*, the firſt fruits of that heavenly *Canaan*, which is above, which is h Num. 13.24.

that future Peace of Glorification, the full fruition whereof ſhall abundantly content us, when we ſhall be ſatisfied with the Image of the Almighty, [i] *When we ſhall be filled with the fulneſſe of Ioy, which is in his preſence, and with thoſe pleaſures that are at his right hand for evermore.*

i Pſal. 16. 11.

Their power.

By the meanes of Peace, the ſtrength and power of the Saints is great alſo. *Zion* is a mountaine, *Magnæ fortitudinis*, [k] *which cannot be removed, but abideth for ever: for the mountaines are round about Ieruſalem, ſo the Lord is round about his people, from henceforth, even for ever.* The children of God are like a rocke in the Sea, the waves beat upon it, the rocke ſtands unmovable, the waves are broken, and beaten backe. The ſurges of affliction beat upon the Saints, yet they ſtand, like [l] Matthews *Wiſe mans houſe, which he built upon a rocke. They are armed with the whole armour of God, Ephe.* 6. 11. So are they enabled to fight the good fight, 2 *Tim* 4 7. And laying aſide every weight, and the ſinne, which doth ſo eaſily beſet them, they runne with patience the race that is ſet before them, *Heb.* 12. 1. There is *certamen curſorium*, and their reward the Crowne of immortall glory.

k Pſal. 125. 1, 2

l Math. 7. 24.

Their practice.

Their practice is the way to that glorious crowne, ſaith S. *Bernard.* And for their Bleſſednesse of practice, and fruits of pietie, they are likened to a *fruitfull Palme tree planted by the rivers of waters*, *Pſal.* 1. 3. and to a *greene Olive-tree in the houſe of God* 52. 8. In this great World every countrey hath it's comoditie, *India mittit ebur*, &c. *Ophir* is ſtored with gold, *Moab* with ſheepe, *Athens* with honey, *Tyre* with purple, &c. So in the little World man the Map of the great, the Saints have their ſeverall talents; [m] Unto one, Chriſt Ieſus giveth five, and he traffeth with the ſame, and maketh them other five talents. And likewiſe he that receiveth two, gaineth other two. The Saints dwell in *Zion*, the Church of the living God, which is a mountaine, *magnæ plenitudinis*, neither barren through extreame heat, like *Veſuvius*, nor through intemperat cold, like

Hic veniunt ſegetes, illic feliciùs uvæ, &c.

m Math. 25. 15, 16, 17.

like *Caucasus*, but moystened with the dew of heaven like *Hermon*, fruitfull as mount *Ephraim*. [n] *Steven* full of faith and power, did great wonders and miracles among the people. Neither the *Libertines*, nor the *Cyrenians*, nor the *Alexandrians*, nor those of *Cilicia*, and of *Asia* were able to resist the Wisedome and the Spirit by which hee spake. [o] Hee was Christes Proto-Martyr, and prayed for his Persecuters. *Paul* was a learned Graduate of *Tarsus*, in *Cilicia*, a profound Divine, a daintie Linguist, [p] a painefull Preacher, εὐκαίρως, ἀκαίρως, in season, and out of season; for he caused the Gospel to sound from *Illyricum*, even round about to *Hierusalem*. [q] Apollos *of* Alexandria *an eloquent man, and mightie in the Scriptures was fervent in the spirit, and spake, and taught diligently the things of the Lord*. [r] *Cornelius* was Liberall, [s] *Lydia* Attentive, [t] *Onesiphorus* Mercifull, and [u] *Gaius* Hospitall. [x] *Let our light likewise so shine before men, that they may see our good workes, and glorifie our Father which is in heaven.*

n Act. 6.8, 9, 10.
o Cap. 7.59, 60.
p 2 Cor. 11.23, &c.
q Act. 18.24, 25.
r Cap. 10.12.
s Cap. 16. 14.
t 2 Tim. 1.16, &c.
u 3 Iohn. 6.
x Matth. 5.16.

The Saints obedience is two-fold, Active, and Passive; their Passive obedience is Patience. Patience hath two species, Philosophicall, and Theologicall. Philosophicall is umbraticall, a shadow of Patience. *Patienter ferendum quicquid corrigere est nefas*, saith the Heathen, I must suffer sorrow, because I cannot shun the same: but Theologicall is true Patience; I am contented to suffer, because it is the will of God. [y] Ἄγατε, *Tollite*, Take my yoke willingly and cheerefully upon you. [z] *Noah* stayed yet other seven dayes, and yet other seven dayes, till that hand of God, that had shut him up in the Arke, set him at libertie. When the Prophet *Isaiah* propheſied unto *Hezekiah*, of the Babylonian captivitie, for shewing the Messengers of *Berodach Baladan* the sonne of *Baladan* King of *Babylon* his treasures, *Hezekiah* answered *Isaiah* with Patience, [a] *Good is the Word of the Lord, which thou hast spoken.* Patience is the wisedome of the Saints; for muttering and murmur-

Their Patience

y Matth. 11.29.
z Gen. 8.10, 12.
a 2 King 20. 19.

ring againſt God are ſo many complements to entertaine and encreaſe the Croſſe; but Patience is the ſhoulder of Grace, which God hath made to beare the burden of affli-
b Num.13.30. ction. Patience is like [b] thoſe two heartie Spies *Caleb*, and *Ioſhua*, who ſearched the Land of Promiſe: Though the Cities of the *Amalekites*, and of the *Canaanites*, were walled to the middle region of the ayre, and there they ſaw the ſonnes of *Anak*, and they were in their owne, and in the ſight of thoſe Gyants like graſhoppers; yet *Caleb* ſtilled the people before *Moſes*, and ſaid, *Let us goe up at once, and poſſeſſe it, for we are well able to overcome it.* So are all the children of God enabled through Patience to beare their Povertie, their Sickeneſſe, their Paines, &c.
c Rom.8.37. [c] Ὑπερνικῶμεν, *We are more than Conquerours through him that loves us.*

d Rom.5.4,5. [d] Patience worketh experience: and experience hope, and hope maketh not aſhamed. Carnall hope often confoundeth, but ſpirituall never. There is more joy in the hope, than in the enjoyment of terreſtricall tranſitories; for ſuch hope promiſeth ſweeter content, than fruition can afford: yea the carnall heart many a time enjoyeth not
e Pro.10.28. his hope; and ſo fleſhly hope fruſtrateth. [e] But *the hope of the righteous is gladneſſe.* The ſweetneſſe of enjoyment
Their Plentie. farre ſurmounteth that of hope: So are the Saints rich both in hope, and enjoyment: for *Chriſt is their hope*, 1 *Tim.* 1.1. And Chriſt is Lord Paramount of heaven
f Pſal.37.11. and earth, *Math.*28.18. And he hath purchaſed for [f] *the meeke the inheritance of the earth*, *Mat.*5.5. though they have not *jus in re*, the poſſeſſion of it, yet have they *jus ad*
g Tit.1.15. *rem*, a title to it. [g] Reprobates are but robbers, and Atheiſts uſurpers. The Saints are contented with their ſhare; for
h Dan.1.15. God bleſſeth their portion. [h] *Daniel*, *Hananiah*, *Miſhael*, and *Azariah* proſpered with pulſe and water, and at the end of ten dayes, their countenances appeared fairer, and fatter in fleſh, than all the children, which did eate *Nebuchadnezzar's* royall dainties. God furniſheth his ſonnes with ſufficiencie of ſublunarie Mercies, and temporall Bleſ-

ſings:

ſings: and all theſe to a thankefull heart, are *Præludia ad majora*, preparatorie Preambles unto greater plentie, and more precious riches.

[i] Their Internall gifts are glorious, ſuch as Faith, Hope, and Charitie, &c. [k] *Faith is a ſhield, wherewith the Godly are able to quench all the fiery darts of the wicked.* And this is the victory that overcommeth the World, *even our faith*, 1 *Iohn* 5. 4. Faith hath two affections, Evidence, and Adherence. When the redeemed of the Lord are refreſhed with the Influence of grace, and comforted with the lively ſenſe of the Holy Ghoſt, then live they the life of the faith of Evidence. But when God withdrawes the ſenſe of his ſpirit for a ſeaſon, as from *David*, *Pſal.* 51. 12. and caſts them downe into the depth of affliction, and of a wounded conſcience, then doe they cleave to the Lord with the faith of Adherence, with [l] *Iob*, *Though he ſlay me, yet will I truſt in him*; as *Pherecides* the *Athenian* ſtucke to his ſhip; when his hands were cut off, then did he hold with his teeth. Faith is the hand, and Hope the eye of the ſoule, which looketh up, and expecteth the performance of the Promiſe. When faith begins to faint, and our Spirituall life, to languiſh, then Hope, which is *fulcrum, et alimentum fidei*, with a Spirituall ἀντιπελαργία, feedeth faith, as the Storke doth it's dam. And theſe two expreſſe their power in the works of Charitie: and theſe three demonſtrate their ſtrength in the Grace of Perſeverance.

i Pſal. 45. 13.

k Ephe. 6. 16.

l Iob 13. 15.

This is the Queene, and Crowne of all graces, and vertues, ſaith S^t. *Auguſtine*. Without this Garland of grace we ſhall not be glorified. Remember *Lots* wife, *Luk.* 17. 32. She tooke great paines in the ſervice of God; for ſhe went ſixe journeyes with her Husband, from *Ur* of the *Caldees* to *Haran*, from *Haran* to *Canaan*, from *Canaan* to *Ægypt*, from *Ægypt* to *Canaan* againe, from *Canaan* to *Sodome*, and from *Sodome* towards *Zoar*; [m] but *then ſhe looked backe from behinde him, and ſo became a pillar of ſalt*. God hath promiſed the Crowne to theſe that con-

Their Perſeverance.

m Gen. 19. 26.

tinue to the end, *Math.* 24. 13. And therefore the Saints
n Iosh.10.13. are neither like *Ioshua's* Sunne [n] *which stood still upon* Gibe-
o 2 King.20. 11. on, nor like *Hezekiah's* Sunne [o] *which went ten degrees*
p Psal.19.5. *backeward*, but like *Davids* Sunne, [p] *which is as a Bride-*
groome comming out of his chamber, and rejoyceth as a strong
q 84.7. *man to run a race.* [q] *They goe from strength, to strength, till*
every one of them appeare before God in Zion.

Their death. The Saints are blessed also in their death; for, *Finis operis, et operantis*, the end of a blessed life, and a blessed liver
r Num.23.10. is a blessed death. [r] Balaam *desired to dye the death of the righteous*, but that was impossible, because he *lived not the life of the righteous*. None can learne the Art of dying well, without the life of righteousnesse. *Augustus Cæsar* wished εὐθανασίαν, a good death, but he knew not what
s Pro.14.32. it meant: onely the righteous are capable of it. [s] They have hope in their death. It is as welcome to them, as *Ioseph's* wagons were to *Iaakob*:
t Gen.45.27. as those [t] serv'd to transport him, and his Familie to *Goshen*, from penurie to plentie; so by death the Redeemed passe from death to life, from this barren wildernesse, unto the Paradice of eternall plentie and pleasure, that *Arabia fœlix*, which aboundeth with all felicitie, that *China*, which needeth no walls to seperate us from the *Tartars*. There is *sinus maris, et sinus matris*, the haven of arrivall, and heaven of Joyfull Sabbath for all the Sauts for evermore. The Lord blesse us with a blessed arrivall at that Port, when all these stormes of tribulations are blowne over our heads, for Christ his immortall merits to whom with the Father, and the Holy Ghost be all honour, and blisse, world without end. Amen.

FINIS.